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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, July 2.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.  
 Bermondsey, Fort-road, 7, Mr. W. LEE, B.A.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FREESTON; 7, Rev. R. K. DAVIS, B.A.  
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. GEO. CRITCHLEY, B.A.  
 Forest Gate, Upton-lane, 11, Rev. DOUGLAS HOOLE; 6.30, Mr. W. T. COLYER.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. D. W. ROBSON, B.D.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. G. HAMILTON VANCE, B.D.  
 Kentish Town, Clarence-road, N.W., Church and Sunday School Anniversary Services, 11, Rev. F. HANKINSON; 6.30, A. J. MUNDELLA, Esq.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Rev. GEO. CARTER.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11 and 6.30, Mr. A. STEPHEN NOEL.  
 University Hall, Gordon-square, W.C., 11.15, Rev. GERTRUD VON PETZOLD, M.A.; 7, Rev. JAMES HARWOOD, B.A.  
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. L. CLARE.  
 Wimbledon, 27B, Merton-road, 7, Mr. F. MADDISON.  
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.  
 BRIGHTON, Free Christian Church, New-road, 11, Dr. COUPLAND. No Evening Service.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. ALFRED HALL, M.A.  
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MABTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE.  
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 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. ROEBUCK RUSSELL; 6.30, Rev. E. S. RUSSELL, B.A.  
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MORETONHAMPESTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
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 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.  
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.  
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## BIRTH.

RUDDOCK.—On June 21, at 161, Hill-lane, Southampton, to Arthur and Margery Ruddock, a daughter.

## DEATH.

TAYLOR.—On June 21, suddenly, at his residence, Oakhurst, Colwyn Bay, William Taylor, of Rhuddylan, Bolton, in his 66th year.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

## NOTES OF THE WEEK.

At the "Coronation Meeting for Men," held at the Queen's Hall, the Archbishop of York delivered one of his sincere, downright addresses, recalling the religious significance of the Coronation, and in the spirit of *noblesse oblige* appealing for social service of the highest kind from those whose gifts of leadership, of education, of self-discipline specially fitted them for devotion to their kind. "They regarded the Coronation as a noble presentment of the spiritual significance of the State and of their civil life, the spiritual reality of the claim it made upon their conscience and of the task which it was set to do. . . . Patriotism at such a time was an empty sentiment unless it meant that they were ready and prepared to pledge themselves to service. . . . The call came to them at a very momentous and critical time in the history of their nation and Empire . . . . They must be singularly bereft of vision if they did not see looming ahead great and far-reaching social and political changes. They looked round upon their vast Empire. The Nineteenth Century witnessed its upbuilding; the Twentieth Century would be concerned with the harder problem of its consolidation.

\* \* \*

"The Nineteenth Century," he continued, and it is as well that amid a period of national jubilation we should be reminded of grim and as yet unsolved problems, "was concerned with the creation of wealth; the Twentieth Century would be concerned with its distribution. They could not but be appalled by the

contrast of increasing prosperity, of great wealth, and great poverty, and increasing luxury and continuing squalor. The contrast between the London of the West and the London that he knew so well of the East, was a contrast which might be seen over the whole field of their English life. When he thought of the great multitude among whom he had laboured, whom he had learnt to reverence, he could not but see the picture of the monotony of toil which they were called upon to bear, of the uncertainty of employment that haunted them day by day, of the overcrowded houses in which we asked and expected them to rear British homes, of the mean streets from which every sign not only of the beauty of God's earth but of the comforts and conveniences that were common to theirs, were shut out. When he thought of these things he knew that there was a great social problem which during this century they were called upon to face. Their best self in the contemplation of this inequality said that these things ought not so to be. If they should not be, they need not be. It wanted such hands as were there gathered together to say, 'They shall not be.'"

\* \* \*

THE Naval Review at Spithead will not, we trust, have the effect of fostering the war-spirit, though we hope it will silence that hysterical or misguided class of the community who have kept on telling us at well-timed moments that we have not enough ships. It is rather unfortunate that some attempt has not been made at the various displays in connection with the Coronation to express the ideals which guide us as a nation, if indeed many of us have any, or at least to symbolise the normal life of the nation. Can we do nothing but reproduce the symbols, often barbaric, of bygone times

less spacious and less privileged than ours? Those who created the pageants of an earlier day did but throw into artistic form the ideals of their own time. Are we lacking in ideals or creative imagination or both? A truly national expression of rejoicing demanded the direct representation of the various forms of organised religion, of literature, of art, architecture, music, the drama, public administration, commerce, industry, and not merely the army, and navy, and boy scouts. If we had invoked the services of our art students, they would with the minimum of effort have devised for us a piece of impressive symbolism, representing the normal life of the nation at as many points as possible, and perhaps in that case we should have been spared from numerous grotesque eruptions which, though doubtless an expression of good will, hardly merited the name of decorations.

\* \* \*

"THE Spruchkollegium of the Evangelical Church," says the foreign correspondent of the *Times* "has delivered what amounts to a sentence of deprivation against Pastor Jatho of Cologne. The tribunal, whose first sitting this is, consists of 13 members, high ecclesiastical officials, university professors, and members of the General Synod and of the Synod of the province concerned. The tribunal finds continuation of Herr Jatho's activities in the Evangelical Church to be incompatible with his attitude towards the faith of that church. The tribunal has given this decision notwithstanding that numerous petitions have been signed and demonstrations held in Pastor Jatho's favour. Religious Liberals in this country, especially those who met or heard him at the Berlin Congress, will offer him their congratulations on the honour done to him, and their sympathy, in so far as sympathy is needed.



## IN THE ABBEY.

I was before eight o'clock in the morning that Mr. HAWKSLEY and myself, representing the loyal Unitarians of Britain, took our places among the eight thousand privileged witnesses of the great ceremony of the Coronation. We were habited in unwonted garments as became a day on which all things and places wore an unwonted look. The park through which we drove had become an encampment for soldiers, and more than once on the way our patience was tried by a long halt, while regiment after regiment defiled before us, blocking the road to ununiformed civilians. Yet uniforms we, too, had of a kind, though neither scarlet or khaki. The one was in Court dress with sword by his side, the other in cassock and Genevan gown, and bands and scarf and shoes with silver buckles, each as prescribed for him by the Earl Marshal.

And when by the Poets' Corner we entered the Abbey we found ourselves in a place familiar from of old as Park or Strand, but newer and stranger in aspect than either seemed to the Londoner. Up a wooden staircase we were directed, and when we would fain have stayed in place of vantage, up yet another till we reached our assigned seats near to heaven it seemed, or certainly to the high vaults overarching the east aisle of South Transept. We could not complain that we were ill-treated, for merit and rank of every kind were massed in crowds, and we found ourselves in company with Scotch Bishops, who might be forgiven if they, for a moment, envied the fortune of their English brethren established by law and in the seats of honour. Baptist and Presbyterian of the Free Church, and Salvation Army officer were round about us, jumbled up with officers of the other Army, whose brilliant uniforms were bright spots of colour among our somewhat dowdy set.

So we sat ourselves down comfortably enough, and blessed the courtly providence which had so well provided for the long hours before us.

One of us, more fortunate than the other, had a seat against the corner pillar which supports, or appears to support, a rib of the vault, and consequently the advantage of being able to stand up and strain forward to extend his view without fear of remonstrance from behind, "Will the gentleman kindly sit down. He blocks our view." So did he clutch hold of the aged column where perhaps hand had never touched it since the mason's laid it in its place, and try what more he might see.

And indeed to see there was more than enough. Tier above tier the galleries rose steeply, each one crowded with more

or less illustrious guests of the King, the least distinguished of them all exalted by the company in which he found himself. Of the Sanctuary, where was placed the throne, which was made by command of the first EDWARD to enclose the sacred stone, JACOB'S pillow it was believed to be, taken from its Scotch possessors of the altar with its embroidered frontal, gift of the King and Queen, and its burden of golden vessels, and the mystic Regalia borne thither in State by the Dean and Chapter early in the morning—of all the sacramental rites there celebrated, the Anointing, the Coronation, the Inthronization, we and the greater part of the vast congregation could see nothing. It reminded one of the sacred mysteries in Greek churches which are performed behind the veil, but are none the less impressive because the devout imagination is free to follow with awe the voices out of the Holy Place, and not checked by the inevitable petty details of the ceremonial noted by the observing eye.

But if we did not see these, the persons and their acts, for the sake of which the thousands of us were come together, we did see more than enough to occupy our minds all through the seven hours of our attendance in this sanctuary of the Anglo-Saxon race, and we endured no moment of weariness such as overtakes even devout souls in ordinary church services of not more than five quarter-hours' length.

For there was more even for us to see than we could take in—the transient glories of processions to and fro, and great dignitaries of Church and State robed in the splendours of their rank, and princes of every kingdom of the world, and great Rajahs of India, fellow-subjects with us of the throne, all of them superb in array, and opposite us the white-robed peeresses, waiting each one to crown herself till her Royal Mistress should be crowned by the Minister of the Most High.

And to a blind man the place and time had hardly been less impressive. For out of the silence which seemed to possess the Abbey, as claiming it for the ages past and the ages yet to be, silence undisturbed by uproar of the world outside, which even the thunder of the Tower's guns did not reach to, in the vastness of which the multitude of footsteps and the loud whispering of irreverent spectators and the rustling of stiff garments was heeded no more than the buzzing of flies in some great hall—out of it came solemn voices of organ and singers; and then, clear as if spoken from pulpit of small meeting house to a few dozen of attendants, the words of the Archbishop reached us:—

Sirs, I here present unto you GEORGE, the undoubted King of this Realm: wherefore all of you who are come this day to do

your homage and service. Are you willing to do the same?

Four times were the words spoken from the four sides of the raised platform in the midst, and then with one voice all the multitude cried aloud "God save KING GEORGE," and the trumpets took up the strain and announced the nation's loyalty to a listening world.

Then, the Litany having been sung by two Bishops in perfect unison and so that all might hear it, came a sermon, which for elocution and matter and conformity to the conditions laid down was a model for all preachers and a reproof to many. "Short and suitable to the great occasion" it was to be, and such it was. Have we not too often had to hear, have not some of us too often preached, sermons long and unsuitable? The Archbishop's was in length seven minutes and a few seconds, its text the Royal words, "I am among you as he that serveth." If space would allow it should be quoted in its entirety. One fears it will be forgotten just because it is so small.

Then, most solemn moment of the service, in plain speech of the day, without ceremony or apology, "the Archbishop of Canterbury advancing towards the King and standing before him," so says the Rubric, we heard a voice, "Sir, is your Majesty willing to take the Oath?" and then "Will you solemnly promise to govern the people according to the Statutes in Parliament agreed on?" And so having bound fast our King by solemn oath sworn before the Altar and attested by us all, we are as a free people prepared to do our homage to him.

It is said that this Coronation Service is an anachronism. And indeed it belongs more to the time of the Plantagenets than to our day, when assuredly no committee, even of Roman Prelates, would draw up such a form, if applying themselves to the task *de novo*. For the original of it we must go back to "The Book Royal" of RICHARD II., still kept in the custody of the Deans of Westminster. And for the origins of that to the customs of our Teutonic forefathers before yet they left their homes on the mainland, and yet further back to the crowning of SOLOMON.

But if so much of the language and the forms, like the dresses and the instruments, are out of date, as the Anointing and the Presenting of the Spurs, and the Investiture by Ring and Staff, and the girding on of the Sword and the Changing of Garments, yet is the whole service redeemed from the charge of mere antiquarian pageantry by the live modernity of other parts. The Presentation of the Bible is an assertion of our independence of the very Church to which so much of the service is due, and the oath, so bluntly demanded, so solemnly accepted, is a reminder to him we choose for king, even in the very hour of his exaltation,



that we won the victory over our kings of old time, and that we mean to keep it. Only on the condition that he is our servant will we pledge ourselves to be faithful to him.

The long service is at an end, Te Deum sung, and the King crowned, anointed, and having partaken of the Bread and Wine which unites all Christendom in invisible Communion, descends from his throne, and with his Consort, on whom the lustre of his dignity, as the chosen of God and the people, has shed its brilliancy, so that she too has been anointed and crowned, goes to the Chapel of the Confessor. There they are disrobed, and now clothed in purple, crowned, and holding their sceptres in right hand, orb and dove in the left, pass through the choir, out to the west door and the vestibule and the street and cheering crowds.

And we rub our eyes as the spell is loosed, and men and women begin to leave their seats. Where have we been since morning? How long a way have we come in the wanderings of thought! Have we not seen the EDWARDS crowned from the first to the seventh, and MARY and ELIZABETH and VICTORIA, and the CHARLES, father and son, and GEORGES, not one but five. In stately procession they have passed before our inner view, all of them crowned on this spot, with these same rites, some going on thence to victory and everlasting praise of the people, some to defeat and disgrace. And not for the man's sake, but for the king's, for him in whom is summed up the unity of the generations from CERDIG till to-day, and the unity of all the peoples of our blood throughout the world, we pray from our hearts,

GOD save KING GEORGE.

The great day of our lives is ended.

CHARLES HARGROVE.

## LIFE, RELIGION & AFFAIRS.

### THE ADVENTURERS.

UNTIL life becomes surprising, until it startles us with a sense of all the wonder and beauty that lie beyond the boundaries of logic, until, in fact, the mind ceases to be provincial, and goes travelling into the realms of the unknown, we cannot be said really to live at all. Neither can we be said to understand each other, for the most ordinary man in the world is altogether too complex to be explained adequately by those who have no knowledge of the inexplicable. Only a mystic can comprehend the commonplace, as Mr. Chesterton would be the first to admit, if indeed the idea is not his own, as most of our original ideas turn out to be; and with the best

intentions in the world a man can hardly avoid misjudging his neighbour if his mental outlook is as narrow as the garden of his suburban villa. He may have the most approved notions of right and wrong, his religious convictions may be as explicit and systematic as the entries in a ledger; but the shyest young poet that ever sacrificed his daily bread for "the flower of the narcissus" when he might have been tiresomely occupied in doing something useful, is already beginning to learn the secrets of all hearts which are only revealed through love and the imagination.

Our existence should be one long adventure, one long series of surprises—sad or delightful—if it is to bear fruit; and to the eager-hearted searchers after truth it is never anything else. They at least, do not desire that one day shall be like another, or that the judgments of the immediate present shall never be falsified by those of the future already drawing nigh. Although they go through ordinary experiences, and live in ordinary houses with chimneys and windows like other people, their souls have acquired the habit of detaching themselves from the body (in a way that neither a Myers, a Lombroso, nor an Oliver Lodge, can adequately describe), and of taking themselves off at a moment's notice to remote parts of the cosmos which your practical man has never had the least desire to visit. Many such adventurers have been driven beyond the bounds of average thought by some passionate or sorrowful experience, which has brought them, tortured and weeping, to the shores of the infinite. There they have realised for the first time that life may mean more than a succession of mechanical movements, ceasing only during those hours of sleep which are now full of strange and shadowy dreams. There they have discovered that loss and disillusionment and failure are not the end of all things, but so many doors opening outwards on the beauty of a world hitherto unseen, in which, nevertheless, children and seers have found their way about from the beginning of time. This world is peopled by men and women like themselves, but with wise and wonderful faces, poets and prophets, saints and lovers, priests and scientists, painters and musicians, warriors and martyrs, by all who have beheld through the shifting veils of sense the glory of the Eternal. And no man who has once entered into communion with these will ever again pursue his journey through life without a feeling of mingled exaltation and bewilderment.

People are fond of talking about "settling down," and "beginning to enjoy life," as though happiness could only be gained by attaching ourselves, limpet-like, to a stereotyped order of existence, and defying any power on earth to move us. There is, of course, an undying charm in constant association with familiar faces and objects, but this does not alter the fact that when the soul has ceased to travel, whatever the body may do, it has begun to stagnate. Thought, which to some seems so perilous and fatiguing, is not only the surest defence against *ennui*, but it is the first necessity of a life that is real and progressive. It is, indeed, both food and drink, like the ambrosia of the fabled gods. A thinker can subsist for a long time on bread and water,

and keep his mind in a much healthier condition than that of the man who has found contentment in the possession of a good cook, and who has resolved that he will never again overtax his brain by giving it anything to do. The most weary and dispirited people in the world, after all, are those who read the lightest books, and pursue the most empty forms of pleasure, to prevent their intelligence from being active, much as if they turned the handle of a musical-box that played popular airs, lest they should be tempted to listen to Wagner or Beethoven. Truly there is no accounting for taste; but one is often inclined to believe that it must be as difficult to keep up a pretence of not being bored with existence when everything spells satiety, as it is to comprehend the subtleties of Browning, or solve the verbal riddles of George Meredith. At all events, those who think otherwise are in danger of missing the joys of the adventurous spirit which made Emerson a transcendentalist and Joan of Arc a patriot, which called Galileo under the stars, and filled Amiel with divine nostalgia, which gave Marcus Aurelius his serenity, and Walt Whitman his passion for comradeship, which drove Dante down to hell, and unrolled before the mystic of Patmos the vision of a New Jerusalem. Bounded as they are by their limitations, they live in a prison partly of their own making; and all the while outside the heavy barred gates, beauty is weaving the flowers of the field into the living vesture of God.

This is, however, the age of the questing spirit, and to some it may well seem as if the old crusading days have come again, so eager are our modern lovers of truth for the conflict with ancient prejudice that always awaits the pioneer. A new passion for righteousness is thrilling the hearts of men, a new vision of the regeneration of the world is making the eyes of the dreamer dim with wonder; and slowly but surely the harsh materialism which has bound us so long in its iron fetters is being driven back into the limbo of obsolete creeds and mythologies which have served men's turn, but which will never again enslave his reason. All this involves us in a turbulent mental atmosphere which seems utterly to abolish peace; but peace is as elusive at all times as happiness, and to deny the adventuring soul its voyage of discovery across the strange seas of thought to the borders of which our speculations have brought us, would be like dwarfing a beautiful tree, as they do in Japan, so that it may spread its shade over a toy village which some rich man puts on a cabinet in the corner of his chamber, instead of allowing it to grow and spread its branches, as Nature intended, over the dwellings of real men and women. And, like Paracelsus, the would-be voyager can only cry to those who would hinder him,

I go to prove my soul!

I see my way as birds their trackless way.  
I shall arrive: what time, what circuit  
first,

I ask not: but unless God sends His hail,  
Or blinding fireballs, sleet or stifling snow,  
In some time, His good time, I shall  
arrive:

He guides me and the bird.



## THE VILLAGE CRITIC.

### A SCENE FROM REAL LIFE.

"WELL, I never did," said Mrs. Rankin to her daughter Lizzie, "if that isn't Mrs. Buckley coming down from the farm. She's come a month earlier this year." As I approached the cottage she beamed recognition and invited me in to sit me down. "I reckon as you've been working too 'ard again, ma'm, and had to come down to Woodham for a pick-me-up," she went on. "It's no joke being a woman nowadays, I always says. We don't have the easy times as some folks think, and this 'ere Coronation will fair drive me crazy."

While London was encasing itself in grand stands and making ready for a riot of pageantry and pomp, the English village was agitating its little mind portentously over trifles and meeting obstacles and difficulties that made those of the Earl Marshal fade into nothingness. The people wished to honour their King on the sacred day of Coronation, and a committee was formed to carry out plans.

Joe Rankin, the village joiner, is a man of sense and judgment. He is a pillar of his chapel, and the only one apparently; and his youngest daughter, a clever little dressmaker, plays the harmonium and leads the singing at the service on Sundays and weekdays. She is the pride of his manly heart. But he is a silent man; a sort of "Man of Wrath" in corduroys. He was asked to go on the Committee, but he declined. "Let 'em settle it," he said, "I don't mind about the shows and gew-gaws, and I don't want no quarrelling." Mrs. Rankin, however, was not built that way. She was a woman of power and eloquence, who in another sphere of life might have thrilled huge audiences or managed a big institution. She had little patience with her husband's introspective, glum ways, and had no qualms about making known her views. Doubtless he suffered much, poor man, but, also, doubtless he profited much by her skilful management of his household and her untiring zeal for work. Her price was above rubies. "It's all them parsons," she rattled on, "the new one up at Stanton, and the bit of a curate he's got with him. Last Coronation, Church and Chapel walked together, but these new ones is teaching the Church folks to 'old their 'eads up that 'igh, it's fair sickening; that's what I call it."

"But, mother," interrupted Lizzie, "you can't blame the parsons for all that. The Congregational minister is on the Committee, and he didn't want Church and Chapel to walk together." "Well, more shame to him, then," said Mrs. Rankin. "Since he left the Primitives he's got that stuck up that he's as bad as the parsons." All this time she was ironing away for dear life, and such ironing of such washing. Her aprons and pillow cases were white as the fleecy clouds that floated across her native hills, and her handkerchiefs put to shame the poor drab specimen I carried in my pocket. "Hullo, William Sulley," she suddenly exclaimed, as she spied a neighbour passing her window; "what about the meat tea at the Chapel? How much

money are you going to give from the Committee?" "Two pounds," was the reply. "Well, I never did," she exclaimed, putting down her iron with a bang. "Two pounds to give tea to a hundred and thirty people, and buy a ham and all! Wise men you be on that Committee, and too cocksure of everything to ask the women to come and help you." "Just you think, Mrs. Buckley," she added to me, "they're so clever at caterin' that they've allowed a pound of meat and a pound o' cake for every old man and woman over sixty, and the hungry little kiddies will get just a bite, and them as likes to pay sixpence will get a speck of 'am on their plates. All I can say is, William Sulley, that the Committee means to make it a good thing for the butchers. I never 'eard of such a thing, and if it isn't ridiklus for you men to think you knows better than your women folk about such things, my name ain't Bessie Rankin."

For one golden moment there was silence. But her quick eye saw the curate in the distance coming down the hill. To have let him go in peace would have been—well, as Mr. Balfour once said, there are limits to human endurance. "Now, Mr. Black," she fired at him, "why can't Church and Chapel walk together as they did last Coronation, and all join on the green and have the band from Wellstone for a bit o' dancing, instead of you taking off your little Church folks, as if us Primitives wasn't as good as them, and better too, if you ask me my opinion, Mr. Black."

"Really, Mrs. Rankin," urged the curate in meek and docile voice, "I think you had better consult the Vicar. I am hurrying off to a Committee to settle the question of the mugs."

"Ah, yes, and there's them mugs, Lizzie," she continued. "Last night Tom Archer told me as they was going to pay eightpence for them mugs; as if fivepence wouldn't have done as well, and they'll all be broken in a year. But that's just like them men all over; eightpence for the mugs and only a ha'porth o' cake to put inside their little stumpicks, and they all under fourteen." Turning to me with great indignation, she went on breathlessly, "And the doctor's wife up at Stanton, she says to Sarah as goes there to wash as it's very funny that there's more children under fourteen at the Primitive Sunday school than there is anywhere else. I should like to know what's funny about it, Mrs. Buckley. We can't 'elp it if we gets sixty children under fourteen and the Church only gets twenty. She ought to 'old her tongue, seeing as 'ow Church and Chapel 'as to go to the doctor, worse luck. Not that he's any good at accidents. There's Mrs. Radcliffe up in the wood broke her arm and her shoulder was out too, but he never knew, and it was that painful she went to Tanford, and the infirmary doctor said to her as that Dr. Blandy, up at Stanton, was a fool. So she's no need to go and talk about other folks better than herself."

Having relieved her soul of this, she turned to peel potatoes for her man's dinner, which simmered—a savoury stew—on the hob. She was an excellent housewife, and had brought up three girls who

were a real credit to her—all "with a trade in their fingers," as she expressed it. And certainly her criticisms of the men's Committee were perfectly reasonable and just. Some of their decisions were preposterous. When I got up to go she remarked in a low voice to me, "I don't know what you think, Mrs. Buckley, but it seems to me as if women can't have a say in Parliament, they ought to have a say in such things as Coronations." I agreed, and comforted her by saying she would have both before another Coronation came round.

## QUESTIONS AT ISSUE.

*[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]*

## PERENNIAL RE-STATEMENT.

In that pathetic little poem which perpetuates the name of a very minor poet who might otherwise have been forgotten, the "I remember" of Tom Hood, there occurs a verse which is suggestive of much, the verse in which he tells of the childish conception he once entertained that the slender tops of the fir trees were "close against the sky," and of the correction which maturer years brought, not altogether without increase of sorrow. The verse is expressive of the changed conception of unchanging things which comes with the advance from infancy to manhood. But it is important to remember that though the man's conception was by no means what the child's had been, yet the objects themselves remained the same throughout. The fir trees and the sky remain exactly what they have always been and always will be. If Hood had become a philosopher after being a minor poet, he might have written in his day not only about fir trees and the sky, but also about atoms in relation to fir trees and about ether in relation to the sky. Atoms and ether were the terms which, then and since, indicated the results of the latest research and the most modern conceptions. But if Hood had lived to be a philosopher in the twentieth century, he would have been convinced by this time of the necessity of discarding his conceptions of both atoms and ether and of altering his terminology. Atoms and ether are no longer found to be an adequate description of the ultimate elements of fir trees and sky, any more than "close against each other" remains an adequate description of their juxtaposition. Hood was wise enough in his day not to think of resisting the melancholy displacement of his childish ignorance. We may very well believe that he would have continued to be wise enough not to resist the displacement of ideas about atoms and ether. It was little joy to him, no doubt, to submit to the re-statement of his beliefs, but no joy at all, nor any other advantage whatever, could have come of refusing to submit. To say that childish conceptions are not ignorance but normal



and unalterable truth would be folly of the most childish. To hold that atoms and ether indicate a theory quite sufficient for all time because it was sufficient in our time is to perpetuate childhood, and to shut the door against just that progress in knowledge which should come with maturer years. To attain the goal we must for ever move. Nevertheless it is only our conceptions that change; the objects of our study and our love remain the same throughout. Whatever may be said about atoms and ether, the fir trees and the sky remain unchanged always.

Concerning the most important things of all, the conceptions of the race of men have passed and are passing through the same process of change which Hood's conceptions and ours about fir trees and the sky have passed through. No wise and far-sighted man in any age has imagined that the conceptions born of his age were absolutely final and unalterable. It is enough that the things themselves are unalterable. We are well enough content if in the onward progress of knowledge we are able to find such a readjustment of our beliefs as to commend the objects of the old beliefs to the newest modes of thought. We may very well be content when we find the old objects of belief to be not less but more precious by reason of the wealthier conceptions of them which later times have furnished. Moreover, we may rest in the assured confidence that when the wealthiest and newest conceptions shall have become, in their turn, poor and obsolete, they will be replaced by conceptions still more wealthy and satisfying. *Sic itur ad astra.* We welcome the light which groweth more and more towards the perhaps still distant perfect day. As each hour of the later morning does but restate the dawn in ampler fashion, so each age does but restate, and at the same time enrich, the faiths of an earlier age. No doubt the growing light is dulled at times by cloud and mist, but none the less it grows, and growing light gives clearer vision of the objects which abide for evermore.

There have never been re-statements of old beliefs more startling than those of Jesus himself. His recurring formula, "It hath been said by them of old time . . . but I say unto you," might be taken as the motto for some modern teachers who have been eagerly denounced as irreverent iconoclasts by those who have imagined that *quod semper* must needs have reference, not only to objects of faith, but also to statements of faith. No one could more emphatically recognise the persistence of the old than did our Lord in His "Think not that I am come to destroy," and at the same time no one could more emphatically than He insist upon a larger and wealthier conception of the things that abide. He never quoted old beliefs except to amplify them almost immeasurably. Almost every statement of His was a re-statement. But while every listener was ready to exclaim, "What is this? A new teaching!" it is significant that even down to our days men are still industriously pointing out that some of our Lord's best things had already been said in poorer fashion in an earlier time. In His teaching, the unchanging truth and the ever-changing statement of truth went conspicuously hand in hand.

No doubt we agree to recognise a certain finality in the teaching of our Lord which we do not look for elsewhere. The Sermon on the Mount has never become outworn, but, on the contrary, it still awaits our better understanding. It was not for an age but for all time, and especially for the fulness of time. It is the description of the golden age which is yet to be. Christianity has risen towards it age by age on stepping stones of her past self; and the Christianity of to-day is still a confessedly imperfect realisation of the ideals of Jesus. It will not be till society is impregnated and regenerated by the teaching of Jesus that the Sermon on the Mount will at last become at all points a possible rule of living. Each year of advance does but bring nearer "the Christ that is to be." The "good Lord Jesus" has not yet had His day. His day is not yet come.

Nevertheless, it is impossible to ignore the fact that the teaching of Jesus about changeless things has always been clothing itself in unceasing variety of re-statement. Even within the New Testament itself the process is found to be emphatically begun. Not the most careless reader can fail to notice that St. Paul's setting of the doctrines of Christianity is quite different in many ways from the setting which has come down to him in the common tradition as that common tradition is seen in the Synoptic gospels. So great is the difference of statement that industrious theologians have not always succeeded in finding so much as the germs of some Pauline doctrines in the Synoptic tradition. Many of them have given up the attempt and have roundly declared the Pauline re-statement, rather than the gospels themselves, to be the source of modern evangelical theology, and have confidently affirmed that our conception of Christianity would have been widely and even essentially different from what it is had St. Paul never written, and had the gospels alone been the source of our theology.

Still further, it cannot possibly be overlooked that, besides the Pauline and the Synoptic statements of Christianity, we have, in the Fourth Gospel, a third statement quite different from either of the other two. We have been familiar so long with the New Testament as a whole, our conceptions have so habitually been the result of a more or less successful blending of its various types of doctrine, that we seldom or never figure to ourselves what must have been the dismayed or delighted astonishment with which early believers, who had hitherto known only St. Paul and the Synoptic tradition, received the Fourth Gospel. Here was for them a re-statement of Christianity so fresh and novel that the boldest and freest re-statements in modern times are cautious and conservative in comparison with it. At all events, it cannot be denied that re-statements of Christian doctrine have never in subsequent ages been more apparent, more various, or more rapid in their successive variations, than we actually find them to be within the canonical books of the New Testament itself.

It will, of course, be objected that variation of statement within the canonical books does not warrant variation in theology outside the canon. The New Testament, we shall be told, is authoritative in

a quite peculiar fashion. But that objection will not bear thinking out. Let us admit that the canonical writers have authority which can be claimed by no others whatever; let it be granted that canonical variations of statement are to be faithfully received but not imitated. When a distinction of that sort is affirmed, we are at once thrown back upon the question of the determination of the canon. The list of canonical books has never been miraculously exhibited on the face of the sky nor made known by direct intervention of heaven. On the contrary, it has been determined by the devout intuition of the Church herself. It has not even been an inflexible rule that only apostolic writings were to be regarded as canonical, for the writer of "Hebrews" can hardly have "seen the Lord." And, even if that rule had been rigidly applied, still the rule itself was made by no higher authority than the Church, and was to that extent arbitrary and unauthoritative. If, therefore, the canon was determined by the devout intuition of the Church, the same devout intuition of the Church might conceivably modify its extent; it might, for example, exclude the epistle of Jude or 2 Peter, and might, even now, include some writing of Clement or Ignatius or Polycarp. As a matter of fact, the Church has never been fully persuaded in its own mind whether, in the case of the Old Testament, the books called Apocryphal were canonical or not, and probably no one would imagine the foundations of the faith were being shaken if it were proposed to include the Wisdom of Solomon in the canon instead of the Song of Solomon. No doubt the distinction of canonical and non-canonical books is a vital distinction, but there is just so much of indefiniteness about the extent of the canon as to make it vain to say that no re-statement outside the canon may be regarded as legitimate. We cannot say decisively where the canon ends.

Whether legitimately or not, it is certain that the Church has been doing nothing more persistently and repeatedly than restating her doctrines in terms of contemporary orthodoxy. Two at least of the three great creeds are manifestly the children of their own times, and reflect, in their contents and their phraseology, contemporary controversies and contemporary modes of thought. Their compilers had probably no intention to frame a statement of faith for universal acceptance throughout all time. They worked better than they knew, perhaps, but their immediate purpose could hardly have been more than to affirm such aspects of the faith as were assailed in their own times. We know quite well what the Council of Nicaea aimed at doing, and internal evidence shows the outlook of the framers of the Athanasian creed to have been not much more extensive.

For English readers the transition from the creeds to the Thirty-nine Articles of the Church of England is a natural and obvious step. On the very face of them the Articles plainly announce that they were conditioned by the thought current in the times in which they were compiled. Whether metaphysical, psychological, historical, declaratory, corrective, or definitive, they are alike in this, that they all have relation to passing forms of heresy



or current modes of orthodoxy. The metaphysics and psychology are of the sixteenth century; the heresies combated are either of contemporary origin or else had been recently revived. At least one-third of the whole thirty-nine are expressly corrective of current error, and would not have been what they are—perhaps would not have existed at all—if the errors dealt with had not arisen. If the compilers of the Articles imagined themselves to be preparing a statement of doctrine which should be final and permanent, they must have supposed not only that there would be no further advance after their time in the apprehension of Christian truth, but also that there would be no more heresy to combat in the happy ages that should come after them. We have no reason to believe they were so stupid as to suppose the former or so sanguine as to imagine the latter. They recognised themselves to be living in an age of transition in which they were emerging from Papal bondage and were feeling after national freedom of faith. In all likelihood they never contemplated the possibility that three or four centuries afterwards their successors would be required to subscribe, not only to their doctrines, but also to the very words in which they were stating those doctrines. At all events, the Church of to-day has quite as much right, whether human or divine, to formulate fresh statements of doctrine as the Church in the sixteenth century had to formulate the Thirty-nine Articles.

It has the right, and in one way or another it is plainly exercising that right. Of many indications of that fact, let us take one by way of example. The ninth Article is a precise and detailed statement of the doctrine of original sin as that doctrine was held in the sixteenth century. It controverts the vain talk of the Pelagians, and is to that extent a re-statement; and it expounds a phrase of St. Paul's in terms of sixteenth century psychology. In a word, the Article adjusts the doctrine of sin to the theological and philosophical conceptions of the sixteenth century. The Hulsean Lecture of 1902, by the Rev. F. R. Tennant, is also a precise and detailed statement of the doctrine of original sin. No amount of sophistry could harmonise the Hulsean Lecture of 1902 with Article IX. The lecturer makes not the smallest attempt to do any such thing. Just as the article adjusted its statement of doctrine to the philosophical conceptions of the sixteenth century, so the lecture adjusts the statement of the doctrine to the philosophic conceptions of the twentieth century, and especially to the philosophy of evolution which will always be associated with our times. The lecture is not more plainly a re-statement of doctrine than the article was. And Mr. Tennant, though a minister of the Church of England, is no more likely to be tried for heresy than the article is likely to be repudiated as a document of historical theology. The old fact of sin is unfortunately one of the most unalterable and persistent and obvious; but the statement of that fact, and of its relation to man and to God, will vary, as it has varied, from age to age.

The history of doctrine is therefore the history of perennial re-statement of doc-

trine. Nor will this process cease. It is impossible to imagine that the last word has yet been spoken. Christianity has set herself to the conquest of the Eastern as well as of the Western races, and not without some indications of success. When at last the mind of India and of Japan is brought to the study of Christian theology, as the mind of England and Germany has been for centuries, what may we not look for in the way of new presentations of doctrine, what may we not hope for of enrichment of Christian ideas? Moreover, it is not only the Church, however widely extended, which is concerned in this matter. We are only now beginning to recognise that the world also has its interpretation to offer. Social reformers, philosophic thinkers, historians, even when they are outside the Church as at present defined, are intimately concerned with the bearing of Christianity upon world problems which the Church does but indirectly touch. Outside the Church there is much latent and some active Christianity which has its contribution to make towards the ultimate conception of Christianity. So we remember with revived anticipation the words of our Lord, "Other sheep have I which are not of this fold; them also I must bring"; and again, "I have yet many things to say unto you." Perhaps, at last, we are ready to hear them.

HENRY T. HOOPER.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### THE MULTITUDE AND THE GOSPEL.

SIR,—It seems to me that Mr. Vaughan hardly appreciates the ground on which Dr. Mellone bases his optimism. He forgets that the preacher spoke not merely of a "sincere endeavour" but also of an "appeal resting on the enthusiasm of humanity." The people were "very attentive to hear" Jesus as long as he spoke to them "as man to man," namely, as *friend to friend*, on topics of real interest to them, without any of the *de haut en bas* attitude which entails, and to a very large extent merits, the execration of men. Wholesale denunciations of one's fellows cannot be regarded, by any stretch of the imagination, as sympathetic appeals. Mr. Lloyd George rebuking the men of Birmingham meets, as Mr. Vaughan points out, with a reception very different from that accorded to Mr. Lloyd George concerning himself with their welfare.

Dr. Mellone, if I understood him aright, took human nature as it is and emphasized its undoubtedly enormous faculty of response to all sympathetic influence. "Whoever speaks to me in the right voice him or her I shall follow, as the water follows the moon silently with fluid steps, anywhere around the globe." Our failure to speak in that voice may indeed mean Calvary. But even then the fact of which we are chiefly conscious

is not of the howling of infuriated mobs around, but of the presence of one or two kindly and well-meaning persons standing as near our cross as they may; and then we are glad that it has been given us to speak in the right voice, if only to these two or three.—Yours, &c.,

A. C. HOLDEN.

Ealing, June 27, 1911.

SIR,—My statement that "the multitude will listen with sincere respect to every message spoken directly and sincerely as from man to man" certainly needs the qualification that the reference was not to "the multitude" or "the crowd," when it has sunk into a peculiar and characteristic condition which we may call that of "mob-feeling." Until I read the letter of my friend, the Rev. F. Heming Vaughan, in *THE INQUIRER* for June 24, I did not know that any such explanation was required.

At the same time I cannot think that Mr. Vaughan's illustrations are happily chosen. It may be true that seventy thousand persons sought to hear a popular Cabinet Minister expound, with his usual Celtic fire and enthusiasm, a scheme which he believes to be of enormous importance for the welfare of the unprivileged masses; but it does not follow that even an appreciable portion of the seventy thousand cared for nothing but "material welfare and progress." And if the same politician's life was in danger in the same town on a previous occasion, it was because a portion of the populace had sunk into the mob-condition.

I am surprised that Mr. Vaughan should refer to the attitude of the Jerusalem crowd at the trial of Jesus. I think that this no more settles the question than the condemnation of Socrates disposes for all time of the claims of Democracy. If the confused traditions, referring to the attitude of "the common people" at the trial and death of Jesus, are historically reliable (which I very much doubt), then it was a case of mob-passion.

In a sense it is true that the crowd which has become a "mob" has a mind of its own, and this mind is at a more primitive stage of development than the minds of the individuals composing the mob. Its emotions and passions, like those of children, very easily spread, and very easily overflow into action; and it is profoundly "suggestible," both for good and for evil. But I cannot see how this fact invalidates any assertions of mine about "the multitude" in the sermon to which Mr. Vaughan refers.—Yours, &c.,

S. H. MELLONE.

Edinburgh, June 26, 1911.

### DEFINITION OR DEVOTION.

SIR,—Mr. Priestley Evans, in his vigorous address on Free Catholicism at the Provincial Assembly, laid stress on the need of definiteness in religious teaching. As he truly said, "People would want to know what the teaching of a Church was." To this proposition Free Catholics, as well as Catholics who are not free, and free people who are not Catholic, of course subscribe.



The question then arises, What *kind* and *amount* of definiteness is attainable in view of the requirements of church-fellowship? It is obvious that definiteness in the sense of scientific precision of statement is out of the question. The churches have tried that plan for so long and with such downright bad results, that the world has become impatient and scornful not only of dogma and doctrine, but of the very idea of ascertainable religious truth. The world is right in its instinct when it fastens upon "sectarianism" as standing for the fanatical insistence upon creeds taken as precise theological statements. "Trinitarian," "Unitarian," "Tridentine," "Anabaptist," "Supra-Lapsarian"—how the musty old words call up the age-long, weary attempt to base church-fellowship upon doctrinal formulas! And one main reason why the attempt failed is most instructive. Religious truth, being always more than intellectual, revenges any attempt to define it too positively, by producing divergent interpretations of itself. Men in large numbers can agree upon a precise and comprehensive doctrinal statement, and their agreement can continue a very long time, *if the doctrinal statement is a negation, i.e.,* if it merely denounces some other doctrine; but men cannot in large numbers and for a long time agree upon a precise and comprehensive doctrinal statement *which is positive*. For the mind of man before long goes to work upon such a statement; and the result of this free play of intellect is divergent interpretation. This is the history of the ever-splitting Protestant sects. Only the sheer *authority* of Romanism has produced positive doctrinal agreement to any important extent—with the worst results.

We know how the Broad Church people in the Church of England continue to repeat the ancient creeds, but with different personal interpretations of them. There is no need to dwell here upon the fallacy concealed in the Broad Church position; but some of Mr. Priestley Evans' remarks make it necessary to mention that Free Catholics wholly reject that position, and it has been shown to be utterly fallacious by Mr. Lloyd Thomas in a recent article in the *Hibbert Journal*. Therefore, when Mr. Evans says that "The Free Catholics are so afraid of definition that they are going to agree upon a form of words . . . allowing every member to interpret these words in different ways," it must be quite clearly understood that his statement does not hold good of creeds or any doctrinal statement; it can only apply to hymns and other devotional utterances, just as is the case at present in all our churches.

It is, indeed, for this very reason—the Free Catholics' insistence upon a scrupulous care for veracity in religious speech—that we wish to abandon the word "Unitarian." That word means something precise. It is not one of those glorified nicknames like Christian, Lutheran, Wesleyan, which express a personal loyalty. It has had a precise, and, while it remained negative, a binding and uniting significance. It meant the negation of the Trinity. But now that people wish to put its negative significance out of sight, and claim for it a really positive meaning—lo! the confusion. The "Unity of God,"

in itself, is the most uncertain, vague, and unhelpful doctrine that any body of men could take for their main tenet. It may mean Monism (spiritual or unspiritual) or a bare Deism, or a synthesised Pluralism, or any one of the myriad ways in which modern philosophy attacks the problem of the One and the Many. And a Unitarian cannot afford to say—after scolding the Broad Churchman—that each man is left free to interpret it each in his own different way; for Mr. Evans will throw out pleasant hints about deception and cheating!

Is it not plain that we cannot have, for our basis, doctrinal definition? And yet we *must* have devotional fellowship. The only way is in a church that will find spiritual and emotional and imaginative agreement in historic loyalties and religious symbolism and common worship. We must even yet listen to Dr. Drummond's plea so powerfully urged at the Provincial Assembly, to take as our watchword and all-uniting basis the Spirit of Life in Christ Jesus. As he says, "The fundamentals of Christianity are transferred from the intellect to the heart." No more, then, shall we try to draw around us those who share our mere *opinions*. We shall look away from these to a common Master. We shall strive to be not a sect, but a Church. All that is necessary to unite us in the way of precise intellectual doctrine is found in what we *omit* from our statements—we are in agreement as to the old outworn creeds because we merely negate them by our silence. But the *positive* bond will be found in the strenuous adorations and sacrifices and devotions with which we serve the Church, Free and Catholic. This Church is in being. It does not need to be created, or freshly founded, by a group of men agreeing on common articles of opinion or practice. It has existed, amidst all the corruptions of the idea, ever since Christ began to inspire men by his supreme spirit of sacrifice. Its ideal is the distinctive note of religion in our own day. And its teaching and influence are the most definite, indeed the only clear and definite spiritual utterance of this age.—Yours, &c.,

W. WHITAKER.

Hull, June 27, 1911.

## BOOKS AND REVIEWS.

### THE HEBREW PROPHETS FOR ENGLISH READERS.\*

THE editors of this volume are providing in a most admirable manner for a want deeply and widely felt. We are still in some need of commentaries on the Old Testament, written in a candid and critical spirit, and adapted at the same time for popular use. We require manuals which are fit for use in Bible classes, where the scholars are fairly intelligent and mature, and which would at the same time be helpful to educated laymen who have no acquaintance with Hebrew and

\* The Hebrew Prophets for English Readers. Edited by F. H. Woods, B.D., sometime Fellow of St. John's College, Oxford, and F. E. Powell, M.A. In four Volumes; Volume iii, Obadiah, Ezekiel, and Isaiah xl.-lxvi. Oxford, at the Clarendon Press.

little knowledge of Biblical criticism. Various attempts have been made to supply this deficiency, *e.g.*, in the "Century" series, or in the Cambridge School edition of the sacred books. Nor have these attempts failed to secure a large measure of success. Still, so far as we know, the Prophets have not been treated as a collective body of literature. This is what Mr. Woods and Mr. Powell have done in the volume before us, and they have done their work well. They are scholars thoroughly equipped for the task they have taken in hand. They write with sympathetic interest, and seize the great ideas of the prophets in their gradual evolution. At the same time they enable their readers to judge for themselves on critical questions. As a rule the facts on either side are stated concisely and clearly.

No doubt the spirit of the commentary is conservative, and, as we venture to think, unduly so. Much in Isaiah i.-xl. which appears in Volume I. should have found its place in Vol. III. The editors themselves admit that chapter xxxv. can scarcely have come from Isaiah, and this is an understatement of the truth. Chapters xxxiv. and xxxv. form a very natural termination of the prophecies which go before them, and formed the earliest collection of prophecies ascribed to Isaiah; but they themselves are in all probability much later than the so-called "Second Isaiah." The same thing may be said, and that justly, of chapters xxiv.-xxvii. These, moreover, are but specimens of later work in Isaiah i.-xxxv. Many other instances might be given. The book which goes by Isaiah's name is neither more nor less an anthology of prophetic and apocalyptic pieces, belonging to various dates from the eighth century to the time (perhaps) of the Maccabees. We are often at a loss about the precise date of this later work, and writers like Duhm and Marti are apt to forget that the evidence is far too meagre to admit of any definite conclusion as to the date and even the circumstances of composition. "Non liquet" is often the only equitable verdict. But we may be confident that a great deal in i.-xxxix. was never spoken by Isaiah, never written by the prophet or his disciples.

As we have said, the editors give valuable help in calling attention to the religious ideas of the Prophets, though here and there we are unable to follow them. In spite of high authority on the other side, we can see no trace of a personal Messiah in the Second Isaiah. In lv. 3, 4, the meaning, we think, is that the promises made to David are not lost—Jehovah is not unfaithful. They are transferred, and in far larger measure, from David, the ideal King of Israel, the light of nations. "Behold I gave *him* (i.e., David) for a witness to the people . . . behold *thou* (i.e., Israel) shalt call a nation that thou knowest not."

A word or two may be added on chapters lvi. to the end. We are glad that the editors do not assign them *en bloc* to the Second Isaiah. More might be said to justify this attitude from a theological point of view. Thus the Sabbath is very prominent in lv. ff., and the amplest rewards are promised for its observance.



One might almost think that the whole law was summed up in the Fourth Commandment. The author of xl.-lv., on the contrary, never mentions the Sabbath, and attaches (xl. 16) only a symbolical value to sacrifice. The later chapters are far less optimistic than those which they follow. They preach salvation, but on conditions, and they recognise the fact that bad Jews must be defeated and annihilated before the glory of Jehovah is revealed. The impressive figure of Cyrus simply disappears. When Jehovah goes forth to battle against his foes, no man is on his side and his own must help him. The best interpretation compatible with the Massoretic text is given of Isaiah lxiii. 1-6, but we could have wished that some notice had been taken of the fact that the text of lxiii. 1 is probably corrupt, and may be emended in a manner which is at least plausible and attractive: "Who is this that cometh dyed red, with his garments ruddier than his who gathereth grapes"? This makes excellent sense and suits the context. It involves only a slight change in the traditional reading, and accounts perfectly for the way in which the misunderstanding arose.

It is not possible in the limits of space at our command to touch many other interesting points. It is a pity that the chronological table was not carried down later so as to include the Greek and Maccabean periods. Much light would have been thrown on Obadiah's prophecies by a fuller account of the Nabatian invasion of Edom and consequent advance of Edom northwards into Judæa.

But points of difference in criticism and exegesis need not seriously detract from our high estimate of the book before us. It is much better that a work like this should exhibit a conservative rather than a radical bias; and it is certain that no one can avoid some measure of bias on the one side or the other. It must also be candidly admitted that during the last few years the pendulum has on the whole been swinging back again in the conservative direction. This, of course, does not affect the great questions in the composition of the Book which bears Isaiah's name. Still it is a warning against taking conclusions for granted. In important details questions are still debated by most competent scholars, and careful estimate of the evidence is the first lesson which the student has to learn.

W. E. ADDIS.

### THE GRAMMAR OF SCIENCE.

THE "Grammar of Science" has been out of print for so many years that a new edition will be heartily welcomed by all who value clear thinking and logical deduction. The present volume deals with the principles of scientific reasoning, and with the basal ideas of physical science, whilst the second volume, which is to appear before the close of the year, will treat of the fundamental problems of biology and evolution. No discussion of

any subject is profitable until the ground has been thoroughly cleared in advance by accurate definitions embodying the results of the latest researches; and it is not the least of the merits of this work that it lays stress on the dangers of "muddy speculation" on ill-defined premisses, and that it clearly indicates the evils arising from the unrestrained use of terms devoid of concise meaning or definite limits.

Whilst the true goal of science consists of nothing short of the complete interpretation of the universe, yet its limitations are recognised by no one more insistently than the author. All that science can do is to explain *how* things happen; to the scientist it lies outside all human possibility to discover the reason why. The real function of science is, however, not a mere classification of dry facts, but the recognition of their sequence and of their relative significance. The accumulation and systematising of facts should indeed be regarded in no other light than as a very essential groundwork, and solely as the means to an end, viz., the enunciation of natural laws. Now, the true significance of a law in the scientific sense lies in the economy of thought which it secures by describing in mental shorthand the sequence of our perceptions or sense-impressions. For example, Newton's law of gravitation briefly describes how every particle of matter in the universe is altering its motion with reference to every other particle. It does not attempt to explain why particles move in this manner.

One of the chief aims of the book is to distinguish clearly between perceptions and conceptions. Much confusion of thought has arisen from the dangerous and very prevalent tendency to project the form and volume of conceptions into perceptions; science deals mainly with conceptions drawn from sense-impressions and not with the sense-impressions themselves. Too often a mental concept is allowed to dominate experience and may even become accepted by many as a fact of experience until a master-mind like Copernicus or Newton is able to cast off the fetters forged by tradition and welded by unreasoning adherence to authority. If the mind of the scientist is not ever open to honest doubt, to the "healthy scepticism" enjoined by Goethe, he may easily become a slave to his own narrow conceptions. The frequent transition from perception to conception can be observed to occur quite unconsciously in many writers, and is aptly exemplified by the author in the question of what is called space; for the space of perception has to be very sharply distinguished from the space of geometry or conception. Furthermore, space and time do not themselves correspond to actual perceptions, but are to be regarded as modes, by which we differentiate groups of sense-impressions. Similarly, motion as the combination of space and time is essentially a *mode* of perception, and is not in itself a perception.

As a corollary, Professor Pearson lays down as a fundamental canon of scientific method the dictum that "to no concept, however invaluable it may be as a means of describing the routine of perceptions, ought phenomenal existence to

be ascribed until its perceptual equivalent has been actually disclosed." Thus the ordinary definitions of force in current textbooks are confusing and misleading, for force is nothing but an arbitrary conceptual measure of motion without any perceptual equivalent. The author's position is clearly defined in pointing out that "a firm basis for physics will only be found when scientists recognise that mechanism is no reality of the phenomenal world—that it is solely the mode by which we conceptually mimic the routine of our perceptions. . . . If, however, the scientist projects the whole of his conceptual machinery into the perceptual world, he throws himself open to the charge of being as dogmatic as either theologian or metaphysician. . . . What moves is only a geometrical ideal and it moves only in conception. Why things move thus becomes an idle question and how things are to be conceived as moving the true problem of physical science."

Whilst the author's style is on the whole forcible and lucid, it suffers occasionally from being somewhat elliptical, and it would be desirable in a future edition to correct minor blemishes, as in the phrase (p. 224), "an ideal motion capable of being fairly easy described."

F. G.

THE ADVENTURE: A Romantic Variation on a Homeric Theme. By Henry Bryan Binns. London: A. C. Fifield, 13, Clifford's Inn. 2s. 6d. net.

MR. BINNS has achieved a distinct success; he has written a charming play with considerable touches of good characterisation; he has dealt powerfully with great themes of thought but, using a method of explanation akin to the Greek Chorus, he has relieved the story of the weight of allegory it must otherwise have carried; he has written almost entirely in verse, and yet there is nowhere an obviously undramatic passage. Perhaps the fourth act would lack movement upon the stage; but when one considers the weight of thought which is put upon the characters it is not to be wondered at if one act out of five has to be too full of wisdom to allow of action. Elpenor, the piper whose head is full of "strange, unseasonable tunes," is one of the most telling of the characters; he may perhaps be said "to stand for" an effeminate æstheticism whose passion for pure Beauty leaves no room for the assertiveness of manhood; he longs to feel the eyes of Circe "devour his living flesh" and to be "trampled beneath (her) terrible white feet"; "Circe the Pitiless" replies that she does not hunt "dogs nor tame cattle." Yet it is through Elpenor that Ulysses achieves his purpose; and it is to the ghostly sound of the dead Elpenor's pipe that the final adventure is undertaken. Elpenor is the "better part" of a man without the "worse" part; with much detriment to the better part. And here is one of the great ideas of the play; the man whose "mortal soul" is torn asunder (as is the soul of him who drinks of the cup of Circe) becomes both an ineffectual spirit and a beast-like body.

It is impossible to read the play without

\* The Grammar of Science. By Karl Pearson, M.A., F.R.S. Part I.; Physical. Third Edition, revised and enlarged. London: Adam & Charles Black, 1911. 6s. net.



trying to think out the allegory; but the story itself is so skilfully managed that, leaving out the *meaning*, it might be pleasingly told without seeming arbitrary or wilful. To say that it treats of the nature of freedom and of "Woman" is perhaps hardly fair, though it is true; it is hardly fair, because the play is a work of Art; it contains much fine matter which was consciously put into it; but there is also that other thing in the play which was not so much *put* there as *got* there, and that marks the difference between "Art" and Applied Science.

## PUBLICATIONS RECEIVED.

MESSRS. WILLIAM BLACKWOOD & SONS:—The Relation of the Church of England to the other Reformed Churches: H. Hensley Henson, D.D. 1s. net.

CAMBRIDGE UNIVERSITY PRESS:—Worcestershire: Leonard J. Wills, M.A., F.G.S. 1s. 6d. net. Huntingdonshire: Rev. W. M. Noble. 1s. 6d. net. Cambridge Historical Readers: (1) Introductory, 1s. net; (2) Primary, 1s. net; (3) Junior, 1s. 6d. net; (4) Intermediate, 1s. 6d. net; (5) Senior, 2s. net.

THE CLERK PUBLISHING CO.:—Public Speaking and Chairmanship: G. E. Odell. 6d. net.

MESSRS. CONSTABLE & CO.:—What Is and What Might Be: Edmond G. A. Holmes. 4s. 6d. net.

S. C. VAN DOESBURGH (LEIDEN):—Theologisch Tydschrift: Dr. B. D. Eerdmans.

MR. A. C. FIFIELD:—Wishing Wood and other Verses: Agnes S. Falconer. 1s. net. Songs by the Way: Margaret Blaikie. 1s. net.

## MISCELLANEOUS.

*The Nineteenth Century*, July; *The Quest*, July; *The Englishwoman*, July.

## FOR THE CHILDREN.

## PETER MCPHERSON THE WHEELWRIGHT.

THE Atlantic waves lap the mud-flats of British Guiana. On the low plains grow rich crops—sugar, cotton, tobacco. Wide levels of grass appear next, and they rise towards the mountains, where forests are dense, and waterfalls roar; and in the forests are found gum-trees, balsam, sarsaparilla, tree-ferns and cocoa-nut palms; and here are heard the cries of many animals—humming birds, owls, parrots, jaguars, tiger-cats, tapirs; and dark Indians lurk in the depths of the woods.

When negro-slavery came to an end—a right good end—in British Guiana, the masters of plantations and works were hard put to it to find just the best sort of men to labour in field and yard. For some years they tried the plan of bringing men from Europe—Scots, English and others—who would promise, or bind themselves by "indenture," to serve an employer for such and such a time. Then wages were good, and they could save money.

Among these indentured labourers was a wheel-maker named Peter McPherson. As a boy he had run about bare foot on the hills and in the valleys of Scotland; and from father and mother and neighbours he had picked up many a pretty song. For instance, he had got by heart

the verses in which Robert Burns tells of the river Doon (only here I put it into prose):—

You banks and rising hills by the charming stream of Doon, oh! how can you clothe yourselves in blooms so fresh and gay? You little birds, how can you pipe so merrily while I am so weary, and so full of care? You will break my heart, warbling bird, as you fit so cheery among the flowery thorn-bushes; for you bring to mind the happy days when flowers bloomed and birds chanted, and I was glad; but the bright times are past, and will never return, and I grieve in my loneliness.

Peter became a sturdy artisan, and so deft was his hand in the shaping of wheels that a Guiana landowner was very pleased to hire McPherson as a wheelwright. Perhaps even to-day old carts creak along the streets of Georgetown, or along the banks of the Essequibo, whose wheels were fitted by the skilled wit of Scottish Peter. Years passed; Peter served his time; he saved money; he bought the estate or farm on which he had once worked, and which the owner wanted no more. He also bought the house of the old manager, and made it his home. It was a queer sort of a dwelling, two stories high. To preserve it from damp and rats and other vermin it was built on pillars, rising ten feet above the earth. The building was out of repair. There were holes in the floor, and if you peeped down, you would see an odd collection of objects in the space below—old wheels, old broken carts; and in and out of the rubbish there wandered fowls, goats, sheep, and cattle; and the smell was not that of roses.

Here the wheelwright spent his latter years. Once every twelvemonth Peter McPherson had a grand tour among the neighbouring farmers. For three weeks he would ride his pony and go from house to house, and, after finding his slow way down to the coast, he would take the road back to the lonely spot where the fowls pecked among the cast-off wheels under the house on pillars. Alas! he would sometimes take too much to drink, and lay in heavy sleep by the wayside while the pony had a feed of grass.

Peter fell ill. Never again would he make an honest wheel—and he had made many. As he bore the last pains, it was good that he had the power to think and recall; and his thoughts wandered across the ocean to far-off and beloved Scotland, where, bare-legged and shouting, he had coursed along the lanes or on the moors. And the watchers that sat by his bed heard Peter's faint voice repeat:—

Ye banks and braes o' bonny Doon,  
How can ye bloom sae fresh and fair?  
How can ye chant, ye little birds,  
And I sae weary, full o' care?  
Thou'll break my heart, thou warbling bird,  
That wantons through the flowering thorn,  
Thou minds me o' departed days,  
Departed, never to return.

With the music of Scottish poetry on his lips, the old wheelwright slept into the pale sleep.

Of those drunken times at the wayside we will here say nothing. Something finer we know of Peter McPherson; we know that his hours of gloom were lightened by the memory of verses he had learned in his early years.

Do you, therefore, young learners, among the many things you learn of

science and history and the business of the field and shop, forget not to lay up for yourselves a precious treasure of snatches of poetry. Ever so noble and rich is the store of our English and Scottish and Irish poetry. There is not a braver and lovelier store in the whole world. Wherever you journey, in times to come, you will recall these snatches, as travellers recall the memory of Home, Sweet Home. Be thrifty, and save up in your hearts these treasures of song and dream. Such treasure Wordsworth once gathered as he walked:—

I wandered lonely as a cloud  
That floats on high o'er vales and hills,  
When all at once I saw a cloud,  
A host of golden daffodils;  
Beside the lake, beneath the trees,  
Fluttering and dancing in the breeze.

And this most excellent memory he carried away in his soul, and he saved it with great care; and this was a very wise economy; for the hour often came when he was glad that he had not wasted the vision of the water-side:—

For oft when on my couch I lie  
In vacant or in pensive mood,  
They flash upon that inward eye  
Which is the bliss of solitude.  
And then my heart with pleasure fills,  
And dances with the daffodils.

Children of the land of Shakespeare, Milton, and Tennyson, garner poems in the thrifty barns of your memory.

F. J. GOULD.

NOTE.—The account of Peter McPherson is adapted from Mr. H. Kirke's "Twenty-five Years in British Guiana," published 1898.

## MEMORIAL NOTICES.

## MRS. JOHN HARRISON.

MRS. JOHN HARRISON, to whose death we briefly alluded last week, was in her seventy-first year. Her illness was a long and trying one, but she bore it with characteristic cheerfulness and fortitude, and was able to attend the Brixton Unitarian Church regularly. She was the fourth daughter of Mr. John Wallis Hammond, who was chief engineer, under Brunel, to the Great Western Railway Company. A memorial service was held at Effra-road Church, Brixton, on Saturday evening, conducted by the Rev. W. Copeland Bowie and Dr. G. C. Cressey, and the interment took place at Kensal Green Cemetery.

## THE REV. JOHN HOWARD.

WE regret to announce the death of the Rev. John Howard, which took place suddenly on Sunday, June 25. Mr. Howard, who was born in London in 1832, and began preaching when he was only 16, came under Spurgeon's influence in 1866, and trained in Spurgeon's Metropolitan Baptist College, where it was an unwritten law that each student at the end of his training must go out and make a congregation and build a church. Mr. Howard got together a congregation in Cheam, Surrey, and Mr. Spurgeon performed the opening ceremony of his church. He was minister at Isleworth from 1870 to 1873;



Pinner, 1874 to 1875; Long Sutton, Lincs., 1875 to 1887; and Tamworth, 1887 to 1901. In 1901 he retired from the ministry, but up to his death continued to act as supply. After 18 years in Tamworth, where he acted as hon. curator of the Museum, he and his wife removed to Shrewsbury in 1905, in consequence of the marriage of their daughter, and afterwards to Wimbledon. His wife died in his 77th year. Mr. Howard continued his activity on behalf of Liberal Christianity right up to within three hours of his death, and was full of projects for the future. The interment took place at Wimbledon Cemetery at 2.30 on Wednesday, June 28, the Rev. J. Arthur Pearson conducting the service.

## MEETINGS AND SOCIETIES

### NATIONAL PEACE CONGRESS.

THE Seventh National Peace Congress, an annual gathering, took place in Edinburgh on June 13-15. Since the first meeting at Manchester in 1904, it has been held in Bristol, Birmingham, Scarborough, Cardiff, and Leicester; this was, therefore, its first venture across the border. Although involving for many a whole day or night journey, the attendance was larger and the number of delegates greater. The National Peace Council, which organises the Congress, comprises representatives from twenty-five peace organisations and kindred bodies in sympathy with peace principles. At the public meeting held in Rainy Hall an audience of over a thousand people earnestly sang the opening hymn in slow Scotch fashion, and applauded with zest the subsequent speakers. These included five members of Parliament, Messrs. Arthur Ponsonby, Noel Buxton, I. Clyde, Gordon Harvey, and Keir Hardie. It was a splendid meeting, full of enthusiasm, and in every way worthy of the occasion.

The real work and discussion took place in the four Congress Sessions, occupying two days. The first was opened by the President, the Dean of Durham, whose venerable presence, gentle voice, scholarly speech, but outspoken address, brought inspiration and benediction to the meeting. No less than fourteen carefully considered resolutions of immense importance were proposed and discussed, dealing with the Anglo-American Treaty, Anglo-German Relations, Compulsory Military Service, Parliamentary Control of Treaties, the Third Hague Conference, International Arbitration and the Hague Court, the Declaration of London, International Federation, Subject and Native Races, Increase of Armaments, the Australian Defence Act, Airships in Warfare, Boy Scouts and the Army Council. Although occasional differences, and even heresies, gave extra zest to the proceedings, there was an impressive agreement and weight in the unanimous passing of these most important resolutions. Only in one case was there any approach to a crisis, when an amendment was moved by Keir Hardie, asking the Congress to approve the policy of a general

strike of the workers as the best means of preventing wars. Had a decisive vote been pressed it would have revealed a sharp cleavage of views with perhaps ulterior consequences. But as the matter was sprung upon the meeting, no notice having been given, the amendment was at length withdrawn, the matter to stand over until next year. ]

### MANCHESTER COLLEGE.

THE close of the Session 1910-1911 took place at Manchester College on Tuesday and Wednesday, June 20 and 21.

On Tuesday morning extracts from various essays were read by the students in the presence of some Trustees and members of Committee. It is to be wished that more Trustees would avail themselves of the opportunity of seeing and hearing the students on these occasions. In the afternoon a sermon was preached in the College Chapel by the retiring senior student, Mr. Rattray. In the evening the usual valedictory service was held for the students leaving the college. The devotional service was conducted by the Principal, the farewell address was delivered by Dr. Odgers, and the welcome into the ministry was given by the Rev. C. Hargrove. The service and addresses must have been felt by all as exceptionally impressive and beautiful. An unusually large number of students, eight in all, leave the college this year. Mr. Rattray goes to Kiel, with the Hibbert Scholarship. Mr. Uchigasaki, the Japanese student, who has been three years at the college and has won the affection of the staff and students, goes back to Japan, where he will take up work as minister of the Unitarian Church at Tokio, and also expects to lecture on comparative religion at Waseda University. Mr. Taverner goes as minister to Hunslet, Mr. King to Hastings, Mr. Short to Stannington. A student from India, Prabhu Dutt Shastri, returns to India to become Professor of Philosophy at Lahore. Rev. Arthur Hurn, who has been a special student for two years at the college, remains in Oxford a third year in order to take his degree at the University. Mr. Cyril Flower has resigned the Arlosh Scholarship, which he has held for one year, in order to enter at once into the Congregational ministry.

On Wednesday morning the annual Trustees' meeting was held, when the report was passed, officers and committee were elected, and a hearty vote of thanks was passed to the teaching staff for their devotion to the students, and work of the college. The Rev. H. E. Dowson, chairman of Committee, took the chair, the college being for the time without a President, owing to the lamented death of Lord Airedale. Mr. Dowson gave expression to the feeling shared by all of the great loss which the college had sustained in the death of its distinguished President. Sir John Brunner, Bart., was elected President of the college for the ensuing year. Sir J. W. Scott, Bart., was elected a vice-president on his retirement from the Committee. The Rev. J. Worsley Austin, of Birmingham, was elected to fill the vacant place on the Committee.

The Rev. Joseph Wood moved the adoption of the Committee's report, and referred to the loss which the college had sustained in the deaths of such honoured friends as the Rev. C. T. Poynting, Rev. J. E. Manning, Mrs. Charles Beard, Rev. C. D. Badland, and others. Mr. Hargrove, in moving the vote of thanks to the teaching staff, spoke of the high tribute which he had recently heard paid to the work of the college at Oxford by Dr. Farnell, recent Hibbert Lecturer. Mr. Gow, in seconding the resolution, referred to the new book by Dr. Carpenter on "The Historic Jesus," and to Mr. Jacks' brilliant contribution to philosophical literature in "The Alchemy of Thought." Such works reflect honour on the college, as well as on the authors, and call for grateful recognition by the Trustees.

Certificates were then given to the retiring students by Mr. Dowson, and the proceedings closed with a vote of thanks to him for his conduct in the chair.

It is satisfactory to record that in spite of the large number of students who have left the college, there is a prospect of seven students entering this year, which, with the present students, will make the numbers about the same as last year.

### YORKSHIRE UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE annual meeting of the Yorkshire Union of Unitarian and Free Christian Churches was held on Saturday, June 17, Mr. Grosvenor Talbot, of Leeds, presiding. The annual report, which recorded a year of useful work, was read by the secretary, the Rev. W. R. Shanks, of Leeds. It was stated that the most important matter which had engaged the attention of the committee of the Union during the year had been the amalgamation of the Unitarian congregation at Doncaster and that section of the Hallgate Congregational Church which seceded under the leadership of the Rev. P. W. Jones. They now formed one body, and were known as the Hallgate Free Christian Church.

The history of the amalgamation was given, and the conditions finally accepted included:

(a) The purchase by the Congregationalists of a piece of land adjacent to the chapel and its conveyance to the chapel trustees.

(b) The nomination of 16 new trustees, 8 by the Unitarians and 8 by the Congregationalists, two of their nominees to be Unitarians.

(c) The election of five members of the Unitarian congregation to seats upon a new committee of management to consist of 15 persons.

(d) The appointment of the Rev. P. W. Jones as minister of the chapel and of the united body for a term of three years, afterwards subject to a six months' notice of termination of ministry from either side.

(e) The adoption of the name Free Christian Church.

It was reported that the conditions were in process of fulfilment. The conveyance of the piece of land and the deed of appoint



ment of new trustees were nearing completion. Plans of new buildings had been prepared and were being considered by the local building committee, and the purchase money of the additional piece of ground had been nearly all subscribed. It was proposed to proceed step by step with the erection of the necessary buildings, beginning with the new chapel.

Mr. Julius Hess, treasurer, presented the financial statement for the year. The total receipts were £927 7s. 10d., including a balance brought forward of £64 7s. 10d. Subscriptions and donations had amounted to £209 14s. 6d., and collections to £49 19s. 1d.; the Yorkshire Bazaar Trust Fund, per Lord Airedale, £400; British F.U.A. grant, £90; the balance at the end of the year being £147 9s. 10d. There was an increase of £35 in the subscriptions, donations, and collections.

The Rev. A. N. Dolphin (Sheffield) moved a resolution dealing with proposals for increasing the funds of the Union; and Dr. Stanley Mellor proposed a further resolution relating to the carrying out of mission work and the spreading of the views of Liberal religion.

In the evening a public meeting was held in the old chapel in Downs-row.

Mr. Grosvenor Talbot, in an appeal to the laity to show greater enthusiasm, referred to the loss sustained by Unitarianism in the death of Lord Airedale, and said that religion was the work of his life. All his religion went into his work, and his energy was always directed by a conscientious truthfulness and the desire, not to do himself good, but to aid, if possible, his fellow creatures.

The Rev. C. Hargrove moved a resolution expressing thankfulness that the President of the United States and the British Secretary of State for Foreign Affairs had seen the "high and holy vision of international peace," and the earnest hope of a speedy consummation of the proposed treaty. Mr. William Sinclair (Sheffield) also delivered an address dealing principally with the Unitarian Forward Movement, especially in regard to the work at Sheffield. He incidentally pointed out that the laymen were not putting as much interest and energy into their work as they might do. In his opinion, they were upon the eve of a great progressive movement in religion, a sort of reformation, that would spread all over the world. The Rev. Stanley A. Mellor (Rotherham) took for his subject, "The Liberal Christian Movement." He said there was now a tendency to attempt to reach the real vital essence of religion, and set it once again in its proper place as the prime interest in the life of men. They found individuals here and there quietly rising superior to their creed, and breaking away from the bondage and limitations of their sect. The essence of liberal religion was the demand for renewed spiritual life, directed absolutely and entirely to the individual souls.

#### LONDON SUNDAY SCHOOL SOCIETY.

THE annual service for teachers and elder scholars of the London schools was held at Essex Hall on Sunday afternoon, June 25, and was conducted by the Rev. J. Arthur Pearson. There were about 200 present,

a number which, though considerably below the average of the past few years, was quite a fair muster considering the unfavourable weather. The anthem was sung by the Newington Green School, the holders of the Society's banner. Mr. Pearson chose for the subject of his address the passage "It is not enough not to be unkind, we must exert ourselves to do what is positively kind, or we shall fall into unkindness," with the Scriptural equivalent from the Epistle to the Philippians, "Ye did well that ye had fellowship with my affliction."

#### NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

THE annual meeting of the Non-Subscribing Presbyterian Church of Ireland was held on Wednesday, June 21, in the First Presbyterian Church, Rosemary-street, Belfast.

A service was held on the previous evening, when the outgoing Moderator (Rev. William Napier, of Clough) preached to a large congregation.

In the absence of the outgoing Moderator the chair was taken by Rev. Principal Gordon, and on the motion of the Rev. J. J. Magill, seconded by the Rev. William Napier, the Rev. Thomas Dunkerley, of Comber, was elected Moderator.

On taking the chair he said they had formed their new Church, but one matter remained to be done, and that was the formation of a Sustentation Fund. Mr. John Rogers having sent a letter intimating that owing to illness he was unable to continue the work of the treasurer, the Rev. J. A. Kelly was elected treasurer.

Reports from the Presbyteries of Antrim, Armagh, Bangor, and Templepatrick with regard to meetings held during the year were taken as read. The report of the Sunday-school Committee stated that the returns showed that the total number of scholars entered upon the school registers during the year 1910 was 1,454, as against 1,451 of the previous year. The report of the Temperance Committee referred to a steady progress of the cause and evidence of a larger interest in its aims. Temperance work, often carried on under discouraging conditions, had been merged into the combined efforts of the "Catch-my-Pal" Societies, and while that rendered the work of the Committee less necessary it was of inestimable benefit to the cause generally.

The Rev. Principal Gordon moved: "That, in view of the importance and the pressing needs of Irish intermediate education, which, in contrast with the handsome treatment of England and Wales, at present receives nothing from the Imperial Exchequer, the General Synod of the Non-Subscribing Presbyterian Church of Ireland is anxious to impress upon the Government the reasonableness of the claims of the Association of Secondary Teachers when they ask for adequate salaries, with security of tenure and the establishment of a pension fund." He said that England got nearly a million and Wales £88,000, while Ireland received nothing. Secondary teachers thought Ireland should get £100,000. The average salary in Ireland was for males £82, and for females £48. They also asked for a pen-

sion fund and security of tenure. That was not a political question, for the hierarchy of the Roman Catholic Church had as strongly pronounced in regard to the needs of the intermediate teachers as any other body. Public boards had taken similar action.

Other resolutions were also proposed, and carried, relating to the desirability for subsidising the *Non-Subscribing Presbyterian*; the raising of £20,000 to form a sustentation fund; the continued illness of Mr. John Rogers, whose valuable services as a member of the various committees, and in connection with the re-organisation scheme, was gratefully recalled; the beneficial results of advocating total abstinence, and the proposed peace treaty between Great Britain and the United States.

The following resolution, which was signed in the name and by the authority of the Synod of the Church by the Rev. H. J. Rossington, B.D., was passed unanimously:—"To his Most Gracious Majesty King George V.—We, the members of the Non-Subscribing Presbyterian Church of Ireland, in annual conference assembled, desire to convey to your Majesty and to our gracious Queen our heartfelt congratulations on the occasion of your coronation, and we hope and pray that for many years you may be granted all needful health and strength for the discharge of your great and responsible task, and be abundantly blessed by Almighty God in all that you seek to do for the happiness and prosperity of your loyal and dutiful subjects, amongst whom we have the honour to subscribe ourselves."

On the motion of Rev. J. A. Kelly, seconded by Rev. R. M. King, it was agreed to hold the next annual meeting in First Presbyterian Church, Rosemary-street, on the Wednesday succeeding the third Tuesday in June, 1912.

#### THE SOCIAL MOVEMENT.

A REPORT, which will be of interest in view of the discussion on the Insurance Bill, has recently been issued by the Board of Trade, dealing with the rules and expenditure of Trade Unions in respect of unemployed benefits. It contains the expenditure in 1908 of each Trade Union on the various kinds of unemployed benefit, together with the expenditure per head on unemployed benefits in each of the years 1900 to 1909.

Of 1,455,884 members of Trade Unions who received ordinary stationary benefit when unemployed, 296,814 are entitled to a weekly allowance of 10s. 3d. or above, 606,452 to an allowance of 9s. 3d. to 10s., 200,460 to an allowance of 8s. 3d. to 9s., 106,538 to an allowance of 6s. 3d. to 8s., and 201,884 to an allowance of 6s. or under.

The duration of benefit must be considered side by side with this. Of 1,473,839 trades unionists with regard to whom information was available, 23 per cent. are entitled to unemployed benefit for periods varying from 40 to 52 weeks, 6 per cent. for 27-39 weeks, 33 per cent.



for 14-26 weeks, 22 per cent. for 10-13 weeks, and 12 per cent. for 9 weeks and under.

1,059 Unions, with a total membership at the end of 1908 of 2,357,381, paid £1,254,065 on unemployed benefits, *i.e.*, an average of 10s. 8d. per member.

In considering industrial questions on the large scale, it is always well to remember what a small proportion of the wage-earning population are members of Trades Unions at all, and how great, therefore, is the need for some comprehensive national scheme, of insurance, for instance.

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The Annual Report of the Chief Inspector of Factories and Workshops for 1910 states that there were 112,370 factories and 152,772 workshops under inspection. There has been an increase in the number of accidents in 1910, 129,560 as compared with 117,500 in 1909, which, however, showed a smaller number than 1908, and this than 1907.

Some of the details are of special interest. The total number of cases of lead poisoning reported in 1910 was 505 compared with 553 in 1909, while 51 cases of anthrax were reported as compared with 56 in 1909. Increased attention is being given to matters of sanitation in factories and workshops, and great improvements are being effected with regard to ventilation. The regular employment of children as half-timers has been practically discontinued in all but the principal textile centres, but in all districts occasional cases are reported of the illegal employment of children after school hours and on Saturdays. In many districts considerable numbers of children between 13 and 14 obtain full employment by means of school attendance certificates, without necessarily having reached a reasonable standard of educational fitness. In Scotland these attendance certificates are not granted.

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The British Association for Labour Legislation, which held its annual meeting on Thursday last, has brought out a new magazine entitled *The World's Labour Laws*, the object of which is "to show the relations between the labour laws of different States, and to emphasise the help which can be gained by international example and inspiration." The first number contains much interesting information about recent industrial legislation in Japan and India, the laws of various countries with regard to shops and offices, and miscellaneous reports from the different sections of the International Association for Labour Legislation.

## ANNOUNCEMENTS.

A PERFORMANCE in Greek of the *Trachiniae* of Sophocles is announced for Thursday and Friday next (July 6 and 7) at 8.30, and Saturday (July 8) at 3, at the Royal Court Theatre, Sloane-square, in aid of the Bedford College Building and Endowment Fund. Tickets at the usual prices, and copies of the acting version with translation, may be obtained either at the box office or from Miss Tarrant, Bedford College for Women, York-place, W.

## NEWS OF THE CHURCHES

**Aberdeen.**—Since the Rev. Lucking Tavener began his ministry at Aberdeen the congregations have increased in an encouraging way, and there are several new members. Mr. Tavener has lately given some lectures on casts in the Aberdeen Art Gallery, and he has been elected a member of the Art Guild. Both Mr. and Mrs. Tavener are taking a special interest in Sunday-school work.

**Bury St. Edmunds: The Rev. J. M. Connell's Farewell.**—The Rev. J. M. Connell preached his farewell sermon on Sunday, June 25, when he expressed his deep gratitude, not only to those of his own faith who had supported him so loyally, but to members of other Churches who had from time to time worshipped with them, and shown that their Christian sympathies were deeper and stronger than any distinctions of sect or creed. The principles of free Christianity and religious progress which the old chapel represented were winning victories all over the country, all over the world, and they were destined to triumph some day in Bury St. Edmunds. At a meeting of the congregation a presentation was made to Mr. Connell in token of appreciation of his services, with earnest wishes for his happiness at Lewes, where he has now commenced his ministry.

**Chesterfield: Resignation.**—The Rev. Hugon S. Tayler, M.A., has resigned the pulpit owing to ill-health.

**Darlington: Lead-yard Church.**—The Rev. S. S. Brettell, M.A., who resigned the position of minister to the Lead-yard Church three months ago, preached his farewell sermon on Sunday evening, June 25. After the close of the service a presentation was made to Mr. Brettell by Mr. Cox Walker on behalf of the members. Mr. Brettell does not intend to take another pastorate at present, but will for a time confine his services to occasional engagements. In connection with his resignation a resolution was heartily and unanimously passed at the last committee meeting of the Northumberland and Durham Unitarian Christian Association, to the effect that it desired to place on record its high appreciation of the splendid services rendered to the Association by Mr. Brettell as a member, and as hon. secretary for the past three years. In the missionary work of the district, too, Mr. Brettell had borne an honourable part, always proving an acceptable preacher and a courageous and cultured exponent of the Unitarian faith.

**Knutsford: Presentation to the Rev. G. A. Payne.**—A presentation was made at the Adam's-hill Lecture Hall, Knutsford, on Monday, June 19, to the Rev. G. A. Payne, in acknowledgment of his 20 years' connection with the local Literary Society, of which for many years he has been the hon. secretary, and of his work as hon. secretary to the Public Library Committee since its constitution, and as hon. secretary to the Gilchrist and University Extension Lectures. Mr. Charles R. Longridge presided over the gathering, which was representative in character, and letters of apology for absence were read by the hon. secretary from Sir J. T. Brunner, the Rev. Father Roche, the Rev. S. R. Laundy, the Rev. Canon Drury, Mr. Marcus Allen, and others.

**London: Free Christian Church, Kentish Town.**—Anniversary services in connection with the church and Sunday school will be held on Sunday, July 2, the Rev. F. Hankinson preaching in the morning. In the evening Mr. A. J. Mundella, chairman of the Camden Town Juvenile Labour Exchange, will give an address, his subject being "From School to Work."

**London: Unity Church, Islington.**—Coronation services were held in Unity Church on Sunday, June 25, concluding with the National Anthem. Professor Eucken has written expressing his thanks for the kind welcome accorded him upon his recent visit and his warm appreciation of the deep interest shown by so many members in the address which he delivered. During the last four Sundays in July Dr. Jones will preach in the mornings upon "Great Realities: Life—Worship—Service—Loyalty"; in the evenings upon "The New Ideals of the Church," in connection with "Religion—Knowledge—The Education of the People—Morality and Politics."

**London: University Hall, Gordon-square.**—The Rev. Gertrude Von Petzold, M.A., will preach at University Hall on Sunday, July 2, at 11.15, her subject being "What is Wrong with the Churches?"

**London: Wandsworth.**—The preachers at the Unitarian Church, Wandsworth, for July will be: July 2, the Rev. L. Clare; July 9 (morning) Rev. G. C. Cressey, D.D., (evening) Rev. F. L. Phalen, M.A., of Fairhaven, U.S.A.; July 16, the Rev. F. F. Yandell, B.D., Litt.D., of Maastricht, Holland; July 23 and July 30, the Rev. W. G. Tarrant. Mr. Tarrant is sure of a hearty welcome on his return from South Africa, and on Sunday, July 23, when he resumes his ministry, the Sunday School Anniversary services will be held, and special collections taken.

**Maidstone: Earl-street Church.**—The Honorary Freedom of the Borough of Maidstone has just been conferred upon Mr. William Haynes, J.P., who has thrice filled with distinction the office of Mayor, and who has taken an active part in the educational activities of the town. The handsome casket which contained the certificate was a splendid example of the silversmith's art. Mr. Haynes is a prominent member of the Earl-street congregation.

**Newcastle-on-Tyne.**—The annual business meeting of the Church of the Divine Unity was held on June 12, Sir Joseph Baxter Ellis being in the chair. The treasurer, Mr. J. T. Southern reported that there had been a net gain of 29 members and an increase of £33 in the general income of the church over that of the previous year. In addition to this the members had subscribed over £70 towards church repairs. The report stated that the congregation had made considerable progress, but they had sustained some heavy losses by death, including Ald. Robert Affleck, J.P., and the Rev. J. C. Street. The pulpit had been occupied by the Revs. Lewis Johnson, Thomas Rook, M.A., Charles Hargrove and Joseph Wood among others. The two former are Congregationalist ministers at North Shields and Sunderland respectively, and on both occasions Mr. Hall supplied their pulpits. Large congregations had appreciated special courses of sermons delivered by the minister on "The Principles of Unitarianism," "Stoics and Stoic Philosophy," "Eastern Religions," and "The Forerunners of Christianity." At the conclusion of the meeting a resolution of thanks was passed to Mr. and Mrs. Hall.

**Shrewsbury: Proposed Memorial to the Rev. James C. Street.**—The committee and congregation of the High-street Church, Shrewsbury, are desirous of erecting a memorial to the memory of their late minister, the Rev. James C. Street, in appreciation of his manifold services to the cause of liberal religion and civil progress, not only during the thirteen years of his ministry in Shrewsbury, but throughout a long and strenuous life, in all parts of the country. During Mr. Street's ministry at Shrewsbury the interior of the church was completely renovated, and it was due almost entirely to his enthusiasm and indefatigable exertions that these alterations were effected, whereby, without obliterating the original style and character of the interior, its mellow beauty has been incalculably enhanced, some blemishes have been removed,



and modern improvements and conveniences have been added. Mr. Street's interest and enthusiasm in this undertaking was deep and sustained, and he hoped to see it consummated by the installation of a new organ to replace the old one, at present in use, which is worn out. It is therefore felt that no more fitting memorial could be raised in his honour than that which it is now proposed to carry out, whereby the desire of his heart should be fulfilled, and the work, which owed its origin to him, would thus be consummated. It is accordingly proposed to raise a fund for the purchase of an organ—at a cost of about £350—for the High-street Church, Shrewsbury, as it is felt that in this way an opportunity will be given to all who desire to associate themselves with the idea of a fitting memorial to a remarkable life. Donations may be sent to either of the following:—Rev. W. Stephens, minister, The Parsonage, Shrewsbury; W. Vickery, chairman of Committee, Worlebury, Severn-hill, Shrewsbury; Richard Mansell, secretary to Memorial Fund, 17, Wyle Cop, Shrewsbury.

**The Missionary Conference.**—In consequence of the closing of Memorial Hall, Manchester for internal alterations, the annual meeting of the Missionary Conference will be held this year in the Social Club drawing-room, Lower Mosley-street schools, Manchester, next Thursday, July 6, at 10 a.m.

**The Unitarian Van Mission.**—The Rev. T. P. Spedding writes:—"The first hundred meetings have now been held, and the Mission, after some preliminary disappointments, has settled down to the serious work of the season. The meetings in the Lancashire district are easily first in point of attendance, and rank with the best that the Mission has ever held. The average for 25 meetings is no less than 478. London coming next with an average of 242 for 31 meetings. In Northumberland and Yorkshire the leeway is being overtaken to a small extent, and the averages are 173 for 26 meetings in the north and 132 for 24 evenings in Yorkshire. In these districts, however, the improvement may be noted from the fact that the last week's reports show that in Blyth the Northern van had an average of 275, and in Barnsley the Yorkshire meetings have averaged 187. At Blyth Rev. E. T. Russell had a most encouraging series of meetings, and the desire was freely expressed that he would pay a return visit as soon as possible. Following the week at Burnley, where meetings were held in the town and also at Burnley-lane, the Lancashire van spent a week at Accrington, where the meetings were conducted by Revs. H. V. Mills and W. G. Topping. Mr. Cameron, the lay missionary, who is a councillor of Accrington, and has helped the Mission at many meetings in former seasons, also conducted one of the meetings and addressed about 500 people. At Burnley the addresses were delivered by Mr. L. Hemingway, of Idle; Revs. Fred Hall, J. E. Jenkins and W. G. Topping, and other speakers were Messrs. J. T. Mackie, J. T. Bibby, Marsden, Bamber and Hargreaves. The London van also spent a profitable week at Brixton, where the addresses were delivered by Rev. E. S. Hicks, W. W. C. Pope and Dr. Cressy. In Yorkshire Revs. G. Pegler and Dr. E. Thackray have been missionaries, and their meetings have been followed night after night by a keenly interested group of people."

#### CORRECTION.

Mr. Charles Weiss writes as follows:—"I was surprised to find my remarks on the arbitration resolution at the B. and F.U.A. reported in THE INQUIRER. But one mistake—printer's or reporter's—has slipped in. Speaking of the mischief-making press, I said their work had been going on for *five*—not fifty—years."

### NOTES AND JOTTINGS.

#### NATIONAL PAGEANTS.

Mr. Henry Holiday has been pleading for more beauty and variety in the great national pageants, which owe their brilliancy and colour, at present, chiefly to the predominating military element. In a letter to the *Daily News* he says:—"If a pageant is to be representative of the Empire in the persons of its citizens as they now are, it must be dismally ugly and funereal. If it is to be representative and beautiful the citizens must masquerade in strange clothes. If it is to be gay (we cannot say beautiful) and not a masquerade, then it must abjure all representative character, and be almost confined to the Army and Navy. This last is the choice made by the organisers of recent royal pageants, and what a choice it is! Of course the promoters meant no outrage; they aimed at a picturesque spectacle, and what else could they do? Our sordid pursuit of profit, profit, and always profit has thrust beauty out of every profession but that of fighting."

"There could be no clearer evidence of the enormous value of women's influence in public life," he goes on, "than the contrast between their delightful and elevating pageant and the poverty-stricken attempt of the men, of whose display one can only say the less one thinks of its unhappy significance the better. May the time of the next Coronation be far distant, but other occasions may arise, and many of us would gladly see a worthy celebration of the admission of women to citizenship in which men and women may unite."

#### ROMAN PORTRAITS FROM EGYPT.

Professor Flinders Petrie has brought back to England some wonderful discoveries from Memphis, Gerzah, Hawara, and Mazghuneh in Egypt, where he has recently been excavating. Among these are some striking painted portraits of the Roman period found at Hawara. They are portraits of men and women, and, judging from the style of dressing the hair, one cannot be far out of place in fixing the date from 100 to 250 A.D. A few are painted on canvas, which appears to have been an earlier custom than the use of cedar panels. Some are painted in thin colour, apparently water-colour, perhaps with white of egg as a body. The greater number are painted with coloured wax, laid on in a melted state with a brush. They are evidently portraits painted after death, in order to be placed with the mummy.

#### RACE PREJUDICE AND ITS EFFECTS.

Speaking at the New York Unitarian Club recently, Dr. Booker Washington said that sometimes racial prejudice furnished an individual with a special incentive for doing his very best, and he himself in his childhood made up his mind that he would do the things which it was said a negro could not do. In regard to the prejudice against the coloured man or woman, he soon found out that he would have to choose between one or two courses so far as the result of race prejudice on

his own life was concerned. "I would have to go about seeking insults—going about all the time with a chip upon my shoulder, hating every person with a white skin. Or I should have to choose a different course, a course that would make me overlook seeming insults, and see the good in people and not the evil."

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"The advantage in being the disadvantaged race is in bringing that disadvantaged race into contact with the best souls on earth. Now, the negro has the advantage of coming into contact with the great big souls that are not afraid of having their social, financial, or other standing lowered by mixing with the negro. And so my people have come into contact with the very best people that exist."

#### TEMPERANCE IN AUSTRALIA.

In describing the growth of temperance among Australian Labour M.P.'s, the Hon. A. A. Kirkpatrick, Agent-General for South Australia, mentioned at the Imperial Temperance Conference at the Imperial Institute, London, last Thursday, that Mr. Andrew Fisher, the Premier of the Commonwealth; Mr. John Murray, Premier of Victoria; and Mr. McGowen, Premier of New South Wales, were all total abstainers, as were also the majority of the Labour representatives of the different States. Australia was more temperate than this country, and the cause was legislation. Women's franchise had also had a marked effect on Temperance legislation in Australia. One of the things that had struck him most in this country was to see women going into the bars of hotels and asking for drink. In fifty years in Australia he had not seen more than three women doing such a thing. It would not be considered respectable.

#### THE REV. E. P. BARROW AND RUSKIN.

Edwin Barrow was one of Ruskin's best helpers in the period of his Oxford professoriate, says the *Yorkshire Post*. They had common friends and family connections of an earlier date, and this made their intercourse free and unreserved. To this group Ruskin was "Coz," whilst Barrow is addressed in writing as "Dear Peter." In this way Barrow had the chance of examining a volume of the MS. of "Modern Painters," as well as the Scott MSS., which Ruskin prized so highly. He helped to arrange the pictures which Ruskin gave to the Taylor Institution.

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Of the lectures Barrow observes that "life, not art, was really his theme." When Ruskin expressed regret that the seniors did not understand him, and that he was not even sure they cared to meet him, Mr. Barrow asked him to attend a gathering of some of the younger dons in the Common Room. This proved a charming meeting, and was the beginning of the famous Oxford Symposia, which continued until interrupted by the Professor's failing health. "My seat in chapel," Mr. Barrow wrote, "was next to his. When I read of his attitude as to religion, constantly shifting, I think of these eight o'clock services, and of talks which sometimes followed, and how easy it is for mental attitudes to change, and to leave untouched the spirit of reverence within."



## National Conference Union FOR SOCIAL SERVICE

SUMMER SCHOOL, JULY 10-14, 1911,  
At Manchester College, Oxford.

### MONDAY, JULY 10.

- 4 p.m. Reception.  
8 p.m. Religious Service and Address,  
conducted by the Rev. E. W.  
LUMMIS, M.A.  
9 p.m. Communion Service, conducted by  
the Rev. J. M. LLOYD THOMAS.

### TUESDAY, JULY 11.

- 9.40 a.m. Devotional Service.  
10 a.m. Lecture by Prof. J. H. MUIRHEAD,  
M.A.: "Progress and Poverty."  
11.30 a.m. Poor Law Problems. I. Lecture  
by Miss MARY DENDY: "The  
Feeble-minded."  
8 p.m. Lecture by Mr. AYLMER MAUDE:  
"Tolstoy as a Critic of Society."

### WEDNESDAY, JULY 12.

- 9.40 a.m. Devotional Service.  
10 a.m. Lecture by Prof. J. H. MUIRHEAD,  
M.A.: "Socialism."  
11.30 a.m. Poor Law Problems. II. Lecture  
by Mr. R. H. TAWNEY, B.A.:  
"Juvenile Labour."  
8 p.m. Lecture by Mr. E. A. SMITH,  
B.Sc.: "The Higher Education  
of the Wage Earner."

### THURSDAY, JULY 13.

- 9.40 a.m. Devotional Service.  
10 a.m. Lecture by Prof. A. E. ZIMMERN,  
M.A.: "Ancient Greece and  
Modern Democracy."  
11.30 a.m. Poor Law Problems. III. Lecture  
by Mr. H. G. CHANCELLOR,  
M.P.: "The Economic Aspect  
of the Drink Question."  
8 p.m. Lecture by Dr. GILBERT SLATER:  
"The Reform of Local Govern-  
ment for Social Service."

### FRIDAY, JULY 14.

- 10 a.m. Conference on Work of the  
National Conference Union for  
Social Service."  
11.30 a.m. Devotional Service and Address,  
conducted by the Rev. KEN-  
NETH BOND.

EACH LECTURE WILL BE FOLLOWED BY  
QUESTIONS AND DISCUSSION.

TUESDAY AFTERNOON will be devoted to a  
PERSONALLY CONDUCTED TOUR ROUND  
THE COLLEGES, and on WEDNESDAY and  
THURSDAY AFTERNOONS there will be RIVER  
EXCURSIONS to Water Eaton and Nuneham.

Applications for Membership of the School,  
which is open to all interested in Social Service,  
must in the first instance be made to

R. P. FARLEY,  
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Golders Green, London, N.W.

The Local Secretary, Mr. H. R. TAVENER,  
will be pleased to procure Lodgings for any  
Members who wish, if early application is made  
to him.

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### UNITARIAN HOME MISSIONARY COLLEGE.

### ANNUAL GARDEN PARTY,

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Wednesday, July 5, 1911, 3.30 to 8.30.

Music, Tea and Coffee. One Shilling.

DUDLEY.—The Rev. T. M. FALCONER  
having accepted a call to St. Vincent-  
street Chapel, Glasgow, the pulpit of the Old  
Meeting House becomes vacant in August next.  
The Committee invites applicants.

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THE ANNUAL

## PUBLIC EXAMINATION OF THE STUDENTS

will be held on

TUESDAY, JULY 4, 1911,

commencing at 12 o'clock noon.

The Visitor's Address on "Old and New  
Demands on the Unitarian Ministry" will be  
delivered by the Rev. PHILEMON MOORE, B.A.,  
of Carmarthen, at 5 o'clock.

On the Evening of the same day the Vale-  
dictory Service will be held in Cross-street  
Chapel at 7.30, and will be conducted by the  
Rev. J. H. WEATHERALL, M.A., of Bolton.

Music by members of the Longsight Free  
Christian Church Choir. Organist, Mr. OLIVER  
H. HEYS.

On the following day, Wednesday, a Garden  
Party will be held in the Grounds at  
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Tickets 1s. each on application to Hon. Secs.,  
Summerville, Victoria Park, Manchester. The  
attendance of all friends of the College is  
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For the Committee.

P. J. WINSER, } Hon.  
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